

**לעילוי נשמת**  
הר"ר חשה הגר ז"ל  
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ת.נ.צ.ב.ה.  
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DAVID & JUDY HAGER

**מאורות הדף היומי**  
*Meorot HaDaf Ha Yomi*  
A Weekly Letter for Learners of the Daf Ha Yomi

**לעילוי נשמת**  
הר"ר יוסף וולף ז"ל  
ב"ר ברוך מנדל הי"ד  
ת.נ.צ.ב.ה.

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מסכת פסחים ע"ה-פ"א

בס"ד, ד' ניסן תשס"ו

## השבוע בגליון

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- Kashering Utensils
- Transferring Heat and Taste

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דף עד/ב שאני לב דשיע

### The Heart is as Smooth as Glass

When Bnei Yisrael waged war against Midian in the Desert, they captured many cooking utensils among the spoils. They were then commanded to kasher all these utensils before using them: "Everything that was [cooked] with fire, you must pass through a fire, and it will be purified" (Bamidbar 31:23). The Gemara (Nazir 37b) learns from here that when food is cooked, the pot absorbs the taste of the food. When other food is later cooked in the same pot, the first taste is released into the second food. Therefore, treif pots must be kashered, and one may not use the same pots for both milk and meat.

One of the methods for kashering treif utensils is hagala. The treif vessel is immersed in boiling water, which draws out the treif taste and cleanses the vessel. However, this process is not effective for all materials. The Gemara tells us that hagala is effective for metal, stone and wood (Avoda Zara 74b, 75b), but it is not effective for earthenware vessels. Earthenware can only be kashered by firing it in a kiln (Zevachim 96a).

Since the Gemara does not discuss the halachos of kashering glass, the Rishonim argue over the matter. There are three central opinions. According to some Rishonim, since the Gemara compares metal to glass in regard to immersing utensils in the mikva (Avoda Zara 75b), the same is true in regard to *hagalas keilim*. Glass absorbs treif tastes, just like metal, and hagala is effective with glass, just like with metal (Or Zarua II, Hilchos Pesachim 256, p. 58b).

Others compare glass to earthenware, since glass is also made from sand. According to this opinion, glass absorbs treif tastes but cannot be kashered by hagala (Rabbeinu Yechiel of Paris, cited by Beis Yosef O.C. 451).

Most Rishonim hold that glass does not absorb taste at all. According to this opinion, glassware may be used for hot milk and hot meat interchangeably, provided that it is thoroughly cleaned in between. Surprisingly, as a support for this ruling they compare glassware to the heart.

As we know, it is forbidden to eat blood. Therefore, if a person wishes to eat the heart of an animal, he must cut it open to squeeze out the blood before he cooks it. If he did not squeeze out the blood before cooking it, he may do so afterwards. Why do we not say that the heart absorbed the non-kosher blood while it was cooked? The Gemara explains that hearts are smooth and hard, and do not absorb taste. The Ravva (cited by Ron 9a on Rif pages, et. al.) learns from here that since glass is smoother than metal, it also does not absorb taste.

The Tevuos Shemesh (46:4) challenges the Ravva's conclusion on two counts. Firstly, how are we meant to judge the relative smoothness of different substances? Perhaps glass absorbs, but hearts do not. Secondly, Tosefos (s.v. *Shani*) explains that hearts do not absorb blood, which is a slippery substance. However, they do

## דבר העורך

### Preparing for Pesach

Many years ago, in the city of Chernobyl in the northern Ukraine, lived a very pious Jew, who would prepare for Pesach with the most scrupulous care. He would clean his home and prepare his Pesach food with stringencies that far exceeded the requirements of halacha.

In that same city lived a great tzaddik, named Rebbe Mordechai of Chernobyl zt"l. Many of the Jews in the city would visit the Rebbe during Pesach, to daven with him and hear his divrei Torah. The pious Jew from our story did not consider himself a Chassid by any means, but since all his neighbors went to see the Rebbe, he decided to go with them.

When he arrived in the Rebbe's court the Rebbe approached him and said, "You have chametz in your water barrel that has been sitting there throughout Pesach. Go home immediately and dispose of it." The man was thunderstruck. How could it be that despite his countless stringencies, he had overlooked chametz in his water barrel? He ran home and opened the barrel, to find that the Rebbe was right. There was indeed a piece of bread floating in the water. He took the bread and threw it into the fire, heartbroken with the knowledge that he had been drinking and cooking with this water for the entire Pesach. Afterwards he returned to the Rebbe and said, "Rebbe, Rebbe, how did this happen? How did all my many stringencies fail to

גד'ה'

נשמת אדם

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הונצח ע"י מרת גאולה מן תח"י ומשפחתה שיחיו רמת גן





protect me?"

Rebbe Mordechai said, "I will answer to you both how this happened, and why it happened. How did it happen? The Ukrainian gentiles who work as water carriers in Chernobyl know about Pesach, and all the stringencies the Jews keep. Yet, with your excessive stringencies, you made unusual demands of them. You ordered them to cut their hair and bathe before drawing you water, to make sure that no chametz would fall from their hair or bodies into the water. They were angered by this, and decided to spite you by purposefully throwing bread into the water.

"Why did it happen? I will tell you, that most Jews realize how difficult it is to fully clean their homes, kasher their vessels properly, protect their food from the smallest crumb of chametz, and bake matzos with the speed and diligence required to prevent them from rising. They prepare for Pesach according to the guidelines of halacha, and then daven to Hashem to please protect them from chametz. Yet you, with your excessive stringencies, believe that you have everything under control. You don't daven for Hashem's help, since you think that you have nothing to fear. Without Hashem's help, it is not possible to observe Pesach properly. We depend on Hashem's assistance in all our endeavors, both material and spiritual."



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Sincerely,

The Meoros Staff



## פנינים

### Insights into the Korban Pesach

#### On the Wings of Eagles

On the possuk, "I carried you on the wings of eagles and brought you to Me" (Shemos 19:4), the Targum Yonasan explains that when Bnei Yisrael offered the Korban Pesach in Egypt, Hashem carried them to Yerushalayim to slaughter their korbanos there, and then brought them back to Egypt. Their miraculous voyage represents the

absorb fats. Therefore, there is no reason to offer a blanket leniency that glass does not absorb any taste.

In practice, the Shulchan Aruch (O.C. 451:21) rules that glass does not absorb. Therefore, it need only be washed to clean off the residue, but it need not be kashered. The Rema, on the other hand, rules that according to Ashkenazic custom, glass does absorb and cannot be kashered.

דף ע/א חם לתוך צון וצון לתוך חם רב אמר עילאה גבר ושמואל אמר תתאה גבר

### Transfer of Heat

In our sugya we find one of the most basic principles in the halachos of milk and meat. Here, we are introduced to the machlokes between Rav and Shmuel whether *ila'a gavar* – the top overpowers, or *tata'a gavar* – the bottom overpowers. That is to say, taste can be transferred from one substance to the other through the medium of heat. If hot meat touches hot cheese, taste travels from one to the other and they both become forbidden. What if one of the pieces is hot and the other cold?

According to Rav *ila'a gavar* – the top overpowers. Thus, if the piece on top is hot, and the bottom one is cold, then the heat from on top overpowers the cold, and a transfer of taste occurs. Both pieces are then forbidden. According to Shmuel (and the accepted halacha, Shulchan Aruch Y.D. 91:4) *tata'a gavar* – the bottom overpowers. Thus if the bottom is hot, and the top cold, the heat from the bottom overpowers the top and both pieces become forbidden.

Generally, the Tannaim and Amoraim from the Gemara argue over halacha. Very rarely do they argue over physical phenomena that can be investigated and proven one way or the other. In this case too, it seems odd that Rav and Shmuel would argue over how heat and taste travel. Could they not just experiment until the matter is proven one way or the other?

Furthermore, how can they make such blanket generalizations, as if to say that heat always overpowers from one direction or the other? Should this not depend on many factors, such as the temperature of the foods and their size? According to Shmuel who holds that the bottom overpowers, what would be the case if a tiny, cool piece of butter sat on the bottom, and a giant scalding hot slab of meat on top. Would he not agree to Rav in this case that the cool butter on the bottom could not possibly overpower the hot meat on top?

In answer to the first question, the Noda B'Yehuda (Y.D. I, 28) explains that it is very difficult to prove from scientific evidence how taste travels. A kitchen is not a laboratory. Sometimes the same mixtures of ingredients under the same degree of heat will produce different results. Furthermore, since we are dealing with forbidden tastes, we cannot sample the foods to see if and how the taste traveled. Nor is it always feasible to ask a gentile to sample the food for us. Therefore, the Sages debated what the halacha should be in these questionable situations.

In answer to the second question, the Aruch HaShulchan concludes that we cannot interpret the Gemara as such a blatant contradiction to our own observation. Surely Rav and Shmuel both agree that the amount of hot or cold food in question plays a great role in deciding whether the top or bottom overpowers. A tiny amount of hot butter on the bottom cannot overpower a giant slab of hot meat on top. Rather, Rav and Shmuel argue in a case where both the top and bottom foods are of the same size.

The Yad Yehuda (105:12), on the other hand, argues that none of the Poskim throughout the generations made this distinction. They cite Rav and Shmuel's argument without any conditions, implying that whatever the size of the two foods, Rav always holds that the top overpowers, and Shmuel always holds that the bottom overpowers.

The Darchei Teshuva (91:18) cites both opinions, and gives credence to them both. On the one hand, we cannot deny what we see and





understand, as the Aruch HaShulchan says. On the other hand, as the Yad Yehuda says, we cannot veer from the rulings of the Gemara and its commentaries. Therefore, we must follow the stringencies that arise from both opinions. A tiny piece of hot butter on the bottom will overpower a large piece of cold meat on top, and both the butter and the meat are forbidden. Even though we find this hard to understand, this is the simple explanation of Shmuel's opinion, as the Poskim seem to have interpreted it.

On the other hand, a large piece of hot meat on top will overpower a tiny piece of cold butter on the bottom. According to the Aruch HaShulchan, even Shmuel agrees to this obvious fact. The butter is heated up by the meat, and both pieces are forbidden.

דף ע"ב וריחא לאו מילתא היא

## Matza and Chametz in the Same Oven

The Mordechai (Pesachim 570) and Rabbeinu Tam were both asked what to do with matza that was baked together in the same oven with chametz bread. Does the matza become chametz? They ruled that if the matza and chametz touched, then the matza is forbidden. Otherwise, the matza is permitted.

In order to understand this ruling, we present here some of the basic principles of transfer of taste through "smell" and "vapor," as discussed by the Poskim in the Yoreh Dei'ah section of Shulchan Aruch. These are only basic guidelines, and a qualified rav should be consulted before applying them in practice.

**Transfer of taste:** Hot foods that touch impart their tastes to one another. Furthermore, taste may also be imparted from one food to the other through the medium of a cooking utensil. For example, if treif is placed on the floor of an oven, and then kosher food is placed on the same spot, the treif taste absorbed by the oven can be imparted to the kosher food and render it treif. Even if the treif and kosher foods were in two different parts of the oven, the Poskim question whether the taste might travel through the oven floor from one food to the other. However, if the foods are in pots or baking trays, then the tastes cannot travel through their pots into the floor of the oven (see Y.D. 97, Shach s.k. 2). Presuming that either the matza or the bread in our case was placed in a baking tray, there can be no transfer of taste through the oven floor.

**Vapor:** When food cooks, its moisture evaporates and rises up as steam. If the steam of treif food enters into kosher food, it may render the kosher food treif. For this reason one may not use a milk pot top on a meat pot. The steam from the meat rises to the pot top, absorbs its milk taste, and creates a mixture of milk and meat tastes. The same is true when food cooks in a small oven, such as the ones we commonly have in our homes. Steam from food can rise and be absorbed in the walls of the oven. For this reason, many people have separate ovens for milk and meat, or an oven with two chambers. Otherwise, milchig steam might be absorbed in the oven walls. Later, when one cooks meat, the fleishig steam will rise, absorb the milchig taste from the walls, and create a mixture of milk and meat tastes. However, vapor is only a concern when baking in a small oven. In a large oven whose door is left open, the vapor dissipates before it reaches the oven walls (Shulchan Aruch Y.D. 108:1).

**Smell:** Even in such a case when vapor is not a concern, the foods cooked still generate a smell. Is there a halachic problem when the smell of a non-kosher food enters a kosher food? This is the subject of debate between Rav and Levi in our sugya. Rav holds that just like non-kosher taste, non-kosher smell can also render foods forbidden. Levi contends that it cannot. The accepted halacha follows Levi. Therefore, if fatty treif meat is roasted near kosher meat, and its smell travels into the kosher meat, the kosher meat remains kosher (ibid). However, even Levi agrees that this is only b'dieved. One should not roast kosher and treif meat together le'chatchilah.

**The smell of baking bread:** Rabbeinu Tam writes that although the Gemara discusses the smells of different forbidden foods, which may or may not render other foods forbidden, we find no opinion that forbids the smell of non-

great spiritual levels that they had reached instantaneously. Hashem brought them from the lowest depths of impurity in Egypt to the greatest heights of holiness in Yerushalayim, in just one instant. Why did Hashem then return them to Egypt?

Hashem saw that such a sudden and drastic change was not for their benefit. They needed to grow slowly and steadily, step by step. For this reason he returned them to Egypt, and then led them back to Eretz Yisrael, after the forty-two stages of their journey through the Desert. They then regained the holiness they had experienced on the night of Yetzias Mitzraim (R' Avraham Yehoshua Heshel of Apta, Ohev Yisrael parshas Masai).

## Roasted Korban Pesach

Bnei Yisrael took the Egyptian's most beloved deity, the sheep, and roasted it before them as a Korban Pesach. The Midrash says that they were commanded to prepare the Korban Pesach in the most blatant way possible. They roasted it rather than cooking it, in order that its smell should waft throughout Egypt and all the Egyptians would know. They roasted it whole, rather than cutting it up, so that all the Egyptians could see that it was a sheep being roasted. They let it roast until it was well done, rather than quickly roast it, giving the Egyptians time to attack them, if they dared. Through all this, Bnei Yisrael followed Hashem's commands, and trusted Him to protect them from the Egyptians' reprisal (Baalei Tosefos, Shemos 12:9).

## Hashem Desires our Hearts

Although we have no Beis HaMikdash today in which to offer the Korban Pesach, our longing to offer the Korban Pesach had we been able is precious before Hashem as if we had actually offered the Pesach. He grants us the same blessing as if we had actually offered it. Our sincere desire to perform the mitzva is very precious to Him (Reb Tzadok HaKohen of Lublin, Pri Tzaddik on Pesach).

## Communal Korbanos

In the Hafotza read on Parshas Para, the Torah compares Bnei Yisrael to the sheep offered for Korban Pesach, "I will multiply the people like sheep... Like the sheep of Yerushalayim on its festivals" (Yechezkel 36:37-38, Rashi). Even though each family brings its own Korban Pesach, the Torah still considers it a communal korban, which may be offered even if the community is impure.

The same is true of Bnei Yisrael. Each person maintains his individuality. Yet when we join together as a united community, we are beloved and accepted before Hashem even if we may be impure due to our aveiros. In this respect, the people of Bnei Yisrael are compared to the sheep of the Korban Pesach (Arvei Nachael, parshas Miketz).

## מאורות ההלכה

**Appointing a shaliach (messenger) to perform bitul:**

1. The Rishonim and Poskim debate whether one must perform bitul chametz himself, or if he may appoint a *shaliach* to do so for him. Even according to the opinions that permit appointing a *shaliach*, one may not appoint a child.
2. In a case of necessity one may rely on the lenient opinions, and appoint a *shaliach* for bitul. For example, if one is busy and fears that he may forget to perform bitul, he can and should appoint a *shaliach* ahead of time to perform bitul for him.
3. When a *shaliach* performs bitul, he should alter the wording of the bitul accordingly. For example, rather than saying, "All chametz that is in my possession," he should say, "All chametz that is in this person's possession," specifying his name.
4. If one was not appointed as a *shaliach* for bitul, all agree that he cannot perform bitul on another's behalf. Even if the owner will likely forget to do bitul himself, and he would appreciate another performing bitul for him, it is still ineffective. Even if a person was appointed as a *shaliach* to search for chametz, but was not instructed to do bitul, he may not do bitul on the other's behalf. (This last point is subject of debate among Poskim. See Biur Halacha 434:4, s.v. *Yehei batel*).

**If one is not home for bitul:**

1. If one is not home at the time when bitul chametz should be performed, he may still do bitul from wherever he is. Even if a person appointed a *shaliach* for bitul, he should also do bitul himself.
2. If there is a concern that a person might forget to do bitul, his wife should do bitul for him. She should adapt the wording of the bitul accordingly: "All the chametz that is in my husband's possession," etc. However, a husband should not rely on his wife to do bitul. He should also do bitul from wherever he is.

kosher bread or chametz. Just the opposite, we can prove from the Gemara that bread does not create a forbidden smell. When the *korban toda* was offered in the Beis HaMikdash, four different types of bread offerings were brought along with it. Some were chametz, while others were strictly matza. It was permitted *le'chatchilah* to bake the chametz offering together with the matza offering, and there was no concern at all that that chametz smell might invalidate the matza offering. From here we can infer that it may be permitted even *le'chatchilah* to bake matza in the same oven with bread, provided that the oven is large and open, the bread is in a pan, and the matza and bread do not touch.

דף עז/א צ"ץ בין שישנו על מצחו ובין שאינו על מצחו

**The Kohen Gadol's Garments**

Among the eight garments worn by the Kohen Gadol was the *Tzitz HaZahav*, the golden plate bearing Hashem's Name. The possuk states, "It will be on the brow of Aharon. And Aharon will bear the sin of the [impure] korbanos that Bnei Yisrael will offer" (Shemos 28:38). Our Sages learn from here that the Tzitz atones for impure korbanos that are offered in the Beis HaMikdash (see above, 16b).

The Tannaim debate whether the Tzitz atones only for those korbanos offered while the Kohen Gadol wears it, or even for those offered when he is not wearing it. The Rambam (Bias Mikdash 4:8) rules according to R' Yehuda, that the Tzitz only atones so long as it is being worn.

Two points remain to be clarified. First, need the Kohen Gadol wear all eight garments in order for the Tzitz to be effective, or does it atone even if he wears it without the other garments? Second, need the Kohen Gadol be inside the Beis HaMikdash for the Tzitz to be effective, or may he wear it even outside the Beis HaMikdash and still atone for impure korbanos? As we shall see, the answers to these two questions are intertwined.

The sefer VeShav HaKohen (beginning of Maseches Erchin) cites from the Talmud Yerushalmi (Chagiga 4:4) that the Kohen Gadol must wear all eight garments in order for the Tzitz to atone. The Dvar Avraham (II, 22) draws from this Yerushalmi to develop an important insight into the Rambam's understanding of the Kohen Gadol's garments.

The Rambam (Kilayim 10:32) writes: "Kohanim who wear their priestly garments while not serving, even if they are in the Beis HaMikdash, must be flogged for wearing their belt, which is made of shaatnez. They are only permitted to wear this belt while they serve." The Torah tells us that the belt must be made of wool and linen. While the Kohanim serve, the mitzva to wear this belt takes precedence over the prohibition against shaatnez. When they are not serving, there is no mitzva to wear the belt, and they therefore transgress the prohibition of shaatnez.

The Raavad and other Rishonim (see Kesef Mishna) argue against the Rambam, and insist that as long as the Kohanim are inside the Beis HaMikdash, they may wear their belts, even when they are not serving. The Raavad also asks why the Rambam finds fault only in wearing the belt of the standard Kohanim. The Kohen Gadol's garments, the Ephod and Choshen, are also made from shaatnez. According to the Rambam, the Kohen Gadol should also take off these garments when he is finished serving. Yet the Tosefta (cited in Radvaz, *ibid*) says that the Kohen Gadol could wear his special garments as long as he was in the Beis HaMikdash, even when he was not serving. This would seem to be a proof against the Rambam. The Dvar Avraham explains based on the Yerushalmi, that even when the Kohen Gadol did not serve, he still needed to wear his eight garments in order that the Tzitz could atone for impure korbanos. Yet, the Tosefta says that the Kohen Gadol could not wear his garments outside the Beis HaMikdash. Presumably this is due to the issue of shaatnez, as the Rambam explained.

Why cannot we apply the same reasoning, and say that the Kohen Gadol may wear his shaatnez garments wherever he goes, in order to make the Tzitz effective? It must be that outside the Beis HaMikdash, the Tzitz is anyways ineffective, and therefore there is no reason to wear the shaatnez garments.

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